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focus of corruption, the clue of the labyrinth, and an infinity of other figurative phrases. Without multiplying further verbal examples, I would observe that *it is not sufficient to know the bare meaning of the preceding expressions*. The well-regulated mind is not satisfied with learning what particular shape or quantum of brick or mortar may compose a metope or a Caryatid figure; it must have some acquaintance with the etymology and history of such words as well. On our very mantel-pieces, cornices, architraves, pediments and capitals; nay, on our fenders and grates, we see some Hellenic border, honeysuckle, lotus, or acanthus, to remind us of our debt of taste to polished Greece. . . . The obligation, which the moderns are under to the Greeks, for enabling them to form a correct taste in heroic and lyric poetry, painting, sculpture, and architecture; in geometry, grammar, logic and history; in tragedy and comedy, may be appreciated but cannot be repaid. . . . Let us then requite the debt we owe our tutors at least with gratitude. . . . Where would have been the glories of the Vatican and the Louvre; where the sculpture of Michel Angelo and Canova, had not Phidias and Praxiteles hewed the breathing statue from the Parian block? Where the sublimity of Milton, the verve of Dryden, the harmony of Pope, the dithyrambic grandeur of Gray, the sweet dignity of Thomson, had not Homer, Pindar, Theocritus, and Anacreon, with a host of Latin imitators, taught them how to string and tune their harps? . . . Surely it is better that the student should acquire in early life, in the usual and regular course of classical instruction, knowledge thus indispensable to a liberal education: Qui apprend jeune, apprend quinze fois. Let him, then, in the morning outset take such a lasting draught at the fountain-head, as will spare him the trouble of recurring to the stream in the noon and eve of his career.

And so, page after page, this good old preceptor goes on, and pictures the strength of memory, the expansion of reason, the broadening of expression that come from the study of that bright past which, to eyes that can see, ever illuminates the modern sky. He calls to mind that

phalanx of luminaries in the church, on the bench, in the senate, and at the bar—divines, legislators, statesmen, poets, philosophers, and heroes—educated under the old system, to whose worth England owes much of her proud pre-eminence. Let the contemplation of them render us careful how we support those scholastic agitators, who, in sweeping away the cob-webs from our academic institutions, may turn the broom of reform into the besom of destruction.

And he concludes that the study of the classics is of daily utility as the best exercise of the faculties, as a verbal help, as a means of improving the taste; and also that without a certain acquaintance with them we cannot perfectly understand our own language.

I have selected these few extracts to show how completely, more than seventy years ago, this now forgotten English school-teacher answered, for all time, every objection that can be raised against the Classics, and stated the reasons which must urge the teaching of the Classics to boys and girls so long as there is any nobility of the mind and any inspiration of the imagination.

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LATIN AND FOOTBALL¹

Possibly what we have to say might, with equal propriety, be called The Classics and Athletics, but, since we have preferred to speak chiefly of Latin and football, and only incidentally of Greek and the other athletic exercises, we have adopted this caption, which may seem somewhat humorous and yet may, after all, possess a vein of seriousness productive of profit to teachers and exponents of classical education.

In these days every possible method should be utilized for interesting our students in School and College work in the Classics. With a view to making a suggestion along this line, I ask, Have you, as Latin instructors, ever considered how you can catch and hold the interest of practically all schoolboys by comparing Latin with football, especially in the fall of the year?

Three or four years ago, on the morning I intended to conduct an examination on the Oration for Archias, I was greatly surprised when one of the boys brought me a lineup consisting of players from the class versus the Latin authors and statesmen. Altogether it was a most ingenious affair, and likewise suggestive, and ever since that time, especially with the recurrence of the football season, the possibility of using this suggestion has taken more definite shape in my mind, until this past season I employed some of the terms in my teaching, and the suggestion was immediately appropriated by nearly all the members of the class.

Some years ago we used to hear, in our study of psychology, a great deal about apperception, especially as applied to pedagogical principles. This principle taught us to associate the thing to be learned with something already mastered and thus to build up the new on the old, and, to some extent, out of the old. This principle, coupled with the law of association, is the basis of all the numerous devices for improving our memories.

Do you think, then, that it has generally occurred to the schoolboy that reading Latin and playing football are very similar occupations? Both cost him the sweat of his brow, the ingenuity of his mind and the anguish of his soul, and well they do, for they develop within him the qualities necessary for a strong mind and a stalwart character. As Euclid, the geometrician, told King Ptolemy, 'There is no royal road to geometry', so there is no royal road to football or Latin or any other real achievement, whether it be great or small. The boy takes great pleasure in his football, though he scarcely realizes that it is all work and no play. But since, *mirabile dictu*, the schoolboy does not always receive as great delight from his Latin as from his football, may we not point out to him how much the one resembles the other?

Sitting down to get his lesson is like the kick-off of the game, since he must focus all his thought upon the

¹This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States at Swarthmore College, May 7, 1915.

lesson as he strains every muscle and nerve for the solution of the play about to be made. Then the scrimmage comes and we can hardly see him, perhaps cannot see him at all; and so in Latin he gets down to his lesson, as he puts it, and is nearly if not quite completely submerged in the Latin scrimmage. Surely no Latin sentence could be looser or more complicated than a heap of legs and arms stretching out toward every point of the compass. Tell the student so; he will see your point, laugh, and do his Latin more cheerfully. Before he plays either game, he must be thoroughly equipped by his teacher or coach or he will make a miserable failure. He must begin at the very beginning, heeding Aristotle's wise dictum, 'Everything has a beginning, a middle and an end'. So often, however, in both he does not actually begin until the allotted time is half over, when the game is lost and the lesson unlearned. Often, again, before he reaches the middle of the game he must withdraw, through inability to play farther, just as frequently through some defect or oversight in his training or preparation, he cannot complete his Latin exercise.

Now, when the ball is once in play, there are various methods of attack, of carrying the ball against the opponent. It may be taken around the left end or around the right end or through the center. Exactly so in Latin. The most common play should be to attack the sentence at the beginning, to appreciate it precisely as it stands in the Latin without changing in the least the word-order. I believe that is the only way to learn to read any foreign language—to read and understand it in the order in which it is written. I have no sympathy with that method of Latin teaching which directs us to find first the subject and then the verb. If you have never done so, try this other method and you will be surprised by your success. After having come to an intelligent appreciation of the sentence in the original order, we may then arrange it to fit the English order. The pupil will be surprised to see how many sentences in Caesar, Cicero and Vergil may be read with very little change in the word-order. Especially in Vergil he will find that often the Latin order, if retained in the English rendering, makes a far better translation, preserving the emphasis of the original. The center rush or the right end run in Latin reading should be employed only when an appreciation of the sentence has been fully gained. In football there are proper times for putting certain tactics into play and there are other times when the same tactics would be foolhardy and disastrous in consequence.

In reading a sentence beginning with a relative pronoun the method is what they call in football a double shift, that is, you must shift over to the antecedent, which, in this instance, is a 'postcedent', and then shift back to attach it to the relative.

Then, as in football, we make one play at a time, since we read up to a comma, then to another comma, then possibly to a semicolon, and so on to the end of the sentence. The reading of the first sentence we will call

the first down, that of the second sentence the second down, and so on to the end of the lesson, where the desired result is attained, as in making a goal. If the player fails to advance the ball the required number of yards, he must hand it over to the other side, and, if the Latin student fails to learn his lesson sufficiently well, he must give his classmate the chance which he has forfeited. Furthermore, he must use no illegitimate ways for advancing the ball or reciting his lesson. Otherwise he will be accused of dishonesty and probably debarred from the game or the lesson. No Hamilton-Ollendorffian text-books, including handy literals and interlinears, are to be allowed. No cribbings of any sort whatever will be tolerated but only clean, straightforward reading, just as in the game no slugging, offside plays, improper language or other abuse will be permitted.

The coach should use words of sound advice as he instructs his team, and the Latin teacher will do well to heed those wise words of Rabanus Maurus: *Qui docet vitabit omnia verba quae non docent*—an excellent motto for every Latin teacher, or for any other teacher. We should conserve our teaching ability if we held this advice constantly before us.

Now let us consider the rule-books of Latin and football. The football rule-book has undergone many modifications in recent years, since football is practically a new game, but now undoubtedly the rules will vary very little in the future, except where some slight improvement may be suggested from time to time. Likewise grammarians from Quintilian to our present day scholars have ransacked Latin literature for every usable construction and have formulated them all in comprehensive rules, mentioning, however, the possible exceptions which may arise. The two rule-books have both reached about the same stage in their evolution. As in football, the field of operation is the battle ground of opposing elements, signifying the struggle of material, physical, or commercial forces in the world of affairs, so the field of Latin study is that great body of literature from Ennius to Juvenal, affording, together with the Greek, the inspiration for all future effort in the literary realm and models which have never been superseded as correct standards of literary taste throughout the centuries.

In both Latin and football we are striving for a goal, a terminus ad quem, toward which, for the time being at least, we bend all our energies. It is quite easy to state this in the sport; the goal is the victory, the applause, the gratification of our sportive spirit and conquest of our adversaries, and, for the individual, a stronger physique, a greater endurance, and the capacity to overcome every obstacle and break down every barrier. But what shall we say is the goal of our Latin study? Is it only to win a sheepskin as the player earns his pigskin? Is it merely to learn grammar for grammar's sake, to master a list of rules and words, to become familiar with the mechanics of language, or is it rather the cultivation of that finer literary sense

which will enable us to read literature as a living organism pulsating with life and activity at every point? Surely football must be so adjusted to our School curriculum that it will be helpful to our intellectual endeavor and spiritual attainment, by preserving a balance, symmetry, and equilibrium in all our sport, as Ferrero has said in his psychological essay on the Limit of Sport; and, similarly, Latin must restrain us from growing sordidly and grossly materialistic or ethereally fantastic and sentimental in our educational work. And, after all, both Latin and football, when rationally considered, prepare us for a realization of the summum bonum, the largest possible unfolding of the inner life through the ideal of the full-orbed life, not the Epicurean pursuit of physical pleasure nor the Stoic quest of intellectual achievement, but the fullest realization of life in all its infinite phases.

But I hear some say, Why do you compare Latin and football? Is not the abyss separating them too wide to be spanned? A review of the history of athletics will conclusively prove how difficult it is to determine which antedates the other—Latin or football. We read of ball games almost as old as the race itself, since sport was the expression of the physical man, as language was the expression of the intellectual man, and both grew up simultaneously, and so we are not guilty of an anachronism when we speak of Latin and football, polo, croquet, tennis, lacrosse, and golf, all of them ball games which may fitly be compared in the life history of literature to the Romance Languages, French, Spanish, Portuguese, Italian. And may I be permitted to make a paraphrase of a sentence from the Oration for Archias? 'Who pray will blame me, or justly be angry with me, if I devote as much time to the study of the Classics as others devote to football and other athletic exercises?'

Furthermore, as the Greeks and the Romans lived much in the open, the Classics breathe the spirit of the out-of-doors. Whether war is or is not what Sherman said it was, it is certainly the most strenuous of outdoor exercises and much of Latin Literature, including Caesar, Livy, Sallust and Tacitus, deals with this theme. Cicero is full of legal and political contests which remind us of sportive rivalry. How appropriate that the Latin class should read the fifth book of Vergil in the spring when the track sports are under way, since here we read of a boat race, boxing, archery, and an equestrian game. Through every line of Pindar's Odes runs the athletic spirit of the Greek games, and, as we read his magnificent passages, we are brought face to face with "bold electric Pindar", as Mrs. Browning describes him, "with race dust on his cheeks and eyes that seem to see the chariot rounding its last goal".

Perhaps you know little or nothing about football and are asking yourself this question, Why should I concern myself about this sport? Because it is a part of the scholastic life about you and it is your bounden duty to become familiar with the game, that you may be able to adjust yourself and your teaching to the life

about you. If you isolate yourself from this life, you will unduly magnify the chasm between the Classics and modern life. If you do your duty as a Latin teacher, you will relate, in a vital manner, your instruction to the life and thought of those whom you are privileged to teach, as 'all the arts, which pertain to refinement, have a certain common link and are bound together, as it were, by a certain relationship among themselves'.

What profit you derive from our suggestion will depend entirely upon your individuality. Yet I trust that, as you think it over, you may be able to appropriate it in your own way, especially in the teaching of preparatory Latin, where we need all the scaffolding possible to support and sustain us. When once the vital interest and enthusiasm have been kindled, we may pull down our scaffolding and appreciate our Latin and all our culture and sport not for themselves alone but for a proper adjustment of all values in the sum total of education and of life.

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H. OSBORNE RYDER.

REVIEW

The Metropolitan Museum of Art¹: Greek, Roman and Etruscan Bronzes. By Gisela M. A. Richter. New York: Published by the Museum (1915). Pp. xli + 491. \$5.00.

The public in New York has long since recognized the steady progress at the Metropolitan Museum during recent years in making its rich collections attractive and available to the general visitor. It would indeed be a careless observer who did not note the effective arrangement, to cite but a few examples, of the Egyptian rooms and the splendid collection of armor, the immense improvement in the display of paintings, or who could forget the extraordinary series of special exhibitions of rich collections, partly lent, which have given evidence of eager desire on the part of the authorities of the Museum to spare no pains in their efforts to make the institution a powerful and cultivating influence in the life of the city.

There is, however, another side to the functions of a great museum less obvious, no doubt, to the general public, but nevertheless vastly important, since it concerns the position in scientific achievement the institution shall take, and hence the reputation it shall have in the world of scholarship and learning. No hard and fast line between the popular and scientific sides of museum activities can of course be drawn, but it may safely be maintained that the standards of the former line of work will deteriorate, if the latter is forgotten. And this latter class of work sometimes means expenditure of money where the return is not immediate and often not obvious, so that foresight and good judgment, and perhaps faith and imagination as well, are needed

¹This review, which appeared in Bulletin of the Metropolitan Museum of Art, for September, 1915 (10, 201-202), is reprinted here by permission, both of the Bulletin and of Professor Wheeler. C. K.